4: Schram M-5 (1911-1922) 1957 AE9 Monguor AE9

tually, Achia Bsan, reincarnation of the father of Tsong khapa, is the proprietor and chief of Kumbum. 175 792 346

The *Meng-tsang Fo-chiao shih* [71] notes that the series of his incarnations began in 1417 (two years before the death of his son, Tsong khapa!). It says that for fifteen incarnations Achia administered the monastery of Kumbum and was recognized as its chief and proprietor by the five tribes and the inhabitants of the seven valleys, and that he possessed a piece of pasture ground in Chahar. However, it notes also that, in 1746, the name of Achia Hutukhtu (his sixteenth incarnation) was drawn from the celebrated urn in Peking, and that an order was given to write the deeds of a pasture ground in Chahar. This text is a model of ambiguity and full of holes; it suggests that in 1746 Achia received for the very first time the title of Hutukhtu and that his name was registered on the roster of the Living Buddhas in the Mongolian Superintendency, although the process of reincarnation had begun in Lhasa only in 1475. Since deeds were then written, this implies also that at that time pasture grounds were granted to him for the first time. Thus, previous to 1746, no Achia reincarnation, chief of Kumbum, existed. 775

These assumptions seem to be supported by the fact that it was not in 1417, but in 1560, that some poor cells were built for the first time in Kumbum by lama Rintschen Dson dui tschamtso and his ten monks and also by the facts that in 1719 the emperor ordered Skal bzan rgyamts'o, chief of Kumbum, to invite T'u-kuan Hutukhtu to administer the monastery,[72] and that in 1723 mK'ampo Nomun-khan, head of the monastery of Kumbum and nephew of bLo Blzan bstan dsin, stirred the lamas to revolt and was made prisoner and the monastery was burned.[73] Until that time, not a single mention is made of Achia who, as head of the monastery and Hutukhtu, must have been the man responsible in such circumstances. However, the name of the real founder of the monastery is well known, as well known as the two other later heads and chiefs of the monastery. 175 792 346

It is a fact that Achia, created Hutukhtu only in 1746, had to remain in Peking, attached to the committee for the printing and translating of Tibetan books into Mongol, which was presided over by the second incarnation of the Chang chia. "In the last half of the 18th century it seems to have been the vogue for translators to ask Achia for a postscript to their translations. Many works printed at [illegible] time bear a postscript 'by 175 214 814

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the suicide of Achia, there are no more lamas of Tibet in Kumbum. In 1746 the reincarnation of Achia received the title of Hutukhtu from the emperor. From that time on, according to the abbots, the prominent lamas of Kumbum have always been Monguors.

[71] *Meng-tsang Fo-chiao shih. History of the Buddhist religion in Mongolia and Tibet* 2: 143, 1935.

[72] Han Ju-lin, *Pien cheng kung lun, (Frontier Affairs)* 3 (5): 15, 1944.

[73] *Yung-cheng Shih-lu, ts'e* 145, *Chuan* 14: 10.

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4: Schram M-5 (1911-1922) 1957 AE9 Monguor AE9

Achia.'" [74] However, the myth of his previous existences was deeply rooted. "In 1686, a previous existence of Achia, the 16th, is said to have resided in the Yung-ho-kung temple of Peking, which had only been made a monastery in 1743. The roster of famous workers on the committee of translators at that time does not contain the name Achia." [75]

The emperor, after having drastically quelled the lama revolt, permitted the rebuilding of the monasteries of Erh-ku-lung and Seerkok, giving them the text of a less honorable stele to be carved, and imposing on Erh-ku-lung the new name of Yu-ning-ssu, and on Seerkok that of Kuang-hui-ssu. The chief of the monastery of Seerkok (Chie bsan rimpoche) having been beheaded, the Dalai lama in 1727 sent to Peking a learned lama, Tsanpo of Amdo, whom he himself had previously honored by the title of Nomun-kan. In order to rebuild Seerkok, the emperor granted him the title of Hutukhtu [76] and he became Min-chu-erh Hutukhtu, the new chief and proprietor of Seerkok. Since the chiefs of Erh-ku-lung had not plotted in the revolt, they were left undisturbed. Is it far-fetched to suppose that after the disappearance of mK'ampo Nomun-khan of Kumbum, on the request of the Dalai Lama, Achia became the new chief and proprietor of Kumbum in 1746 in the same way that Min chu-erh had become chief of Seerkok? It would have been a fine political gesture for the emperor to ennoble the father of Tsong khapa, chief of the Yellow Church, in order to regain the sympathy of the lamas of the whole Yellow Sect whose group in Hsining he had punished so severely for their irresponsible behavior. It is probably a unique case in the history of Lamaist reincarnations that a layman then became reincarnated as a Living Buddha.

ERH-KU-LUNG

While Kumbum was outgrowing its infantile period, there occurred the humble beginning of the monastery of Erh-ku-lung (1604), on the northern side of the

[74] Walter Heissig, *Die Pekinger Lamaistische Blockdrucke in Mongolischer Sprache*, 109, Wiesbaden, Harrassowitz, 1954.
[75] *Ibid.*, 110.
[76] *Meng-tsang Fo-chiao Shih* 2: 125. However, Tsampo Nomun-khan of Amdo writes about himself in his well-known Geographical work, 29: "North of Ssi ling is the great monastery of Gahdan Tam Chhoi ling (seat of lama Tsampo Nomun-khan) in ancient times called Amdo Gomang gonpa; at present known as Serkhang gonpa." Sarat Chandra Das adds: "The author is an incarnation of an eminent lama named Tag tse chove, who was invited to be the abbot of the monastery. There are 2,000 monks, many know the Tshan nid philosophy." The work of Tsampo has to be read cautiously. Before 1723 there were 2,000 lamas; at the time of his arrival Seerkok was destroyed. On pages 29 and 30 he gives the names of 18 monasteries built north of Erh-ku-lung and says: "The monasteries are mostly subordinate to the Kumbum and Tsampopa [himself] abbots, in consequence of which those under Je gampo and Phagden have been converted in Gelugpa institutions." However, these institutions had been founded by Erh-ku-lung and nine of them by Seerkok, which abbots had always belonged to the Gelugpa or Yellow Sect.

[p. 26(B)]